Nature are the cruel phenomena which baffle our reason and overcome the instinctive - faith of man-kind in such an origin and government or in an all-seeing, all-determining and omnipresent Divine Immanence. Other difficulties we could solve more easily and happily and make some shift to be better satisfied with the ready conclusiveness of our solutions. But this standard of judgment is not sufficiently comprehensive and it is supported upon a too human point of view; for to a wider outlook evil and suffering appear only as a striking aspect, they are not the whole defect, not even the root of the matter. The sum of the world's imperfections is not made up only of these two deficiencies; there is more than the fall, if fall there was, of our spiritual or material being from good and from happiness or our nature's failure to overcome evil and suffering. Besides the deficiency of the ethical and hedonistic satisfactions demanded by our being, the paucity of Good and Delight in our world-experience, there is also the deficiency of other divine degrees: for Knowledge, Truth, Beauty, Power, Unity are, they too, the stuff and elements of a divine life, and these are given to us.

in a scanty and grudging measure; yet all are, in
their absolute, powers of the Divine Nature.

It is not possible then to limit the description
of our and the world's undivine imperfection solely
to moral evil or sensational suffering; there is more
in the world-enigma than their double problem,—
for they are only two strong results of a common.